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WEEKLY REVIEW.

—It was stated the other day that the famine in Persia was at an end; but this does not correspond with other statements published. A telegram from the Rev. Mr. Bruce, Ispahan, declares that there is great distress there, and many dying from want of food. Subscriptions are being made in Calcutta, especially, we believe, in behalf of the Armenians; and Bishop Milman has given Rs. 500 for the relief of his 'Christian brethren' of that class. We should do something in Bombay, for the relief of the sufferers of whatever religion. We dare say Mr. Bruce would undertake and wisely discharge the work of distributing the relief, in his neighbourhood.

—H. H. the Maharajah Scindiah is visiting our Presidency. His proceedings, as reported in the papers, do not give us a high opinion of his taste or enlightenment. At the Poona bund he amused himself by throwing turbans into the river and rewarding the fishermen who recovered them for him; he gave them Rs. 150. He is also visiting such shrines as *Alundee* and *Punderpoor*, and making presents to *Brahmins* and *Poojaris* generally.

—We have received a letter from Timaru, Canterbury, New Zealand, complaining that a remittance of £6-14-1, made in April 1869 to the Rev. Dr. Gray of Bombay, has never been acknowledged. As there has not been any Rev. Dr. Gray resident in Bombay, we think it likely that the remittance has miscarried. We forward the letter however to the missionaries in Rajpootana, whom it specially concerns.

We have been asked to reply to this question: 'Do theatres owe their origin to religion, the pure and holy religion of the Bible, or to the vitiated taste of degenerate men?' We do not know how high an antiquity can be claimed for theatrical representations. They were in vogue among the Greeks four or five centuries before Christ. The statement that theatres owe their origin to religion, was probably made by some one who had in mind the Mysteries of the middle ages. Roman Catholics took Scriptural subjects for certain rude dramas that were acted in public at the festivals. If this was what was referred to, we do not think the argument a very happy one. It was a deplorably corrupt Christianity that delighted in these representations; a Christianity that ignored the command of Christ to give his words to men, and gave them this entertainment instead.

We are asked again: 'Is it lawful and right for a professed follower of the Lord Jesus, who is exhorted to keep himself unspotted from the world, not to love the world, to come out from it and to walk worthy of his vocation, to attend a theatrical performance, or to perform on the stage?' Our correspondent does right to couple the two interrogatories here put. If it is not right to perform, we do not think it right to attend a performance. We suppose that in the abstract the mere carrying on of dialogues or colloquies by different speakers, and the doing of it in a life-like way is not blamable; and we could conceive of dramas the witnessing of which might be profitable. But looking at the theatre as it is, and as it almost always has been, we think the tendency of it demoralizing, and would be very sorry to have it recommended to Christian men. We are well aware that there is something most demoralizing in the idleness of barrack life, and many friends of the soldier think it a good thing to get him interested in theatricals; but observations of the effect of this on soldiers, made by those who had the opportunity, satisfy us that this is not at all the kind of recreation needed for him. Pious men who have been led into this indulgence, have soon lost their interest in religion. Drink and profanity seem almost inseparable from it.

The Rev. Charles Gilder writes in the *Times of India* about the expected decision of the Privy Council:

"Will they go on to proscribe the doctrine of the Real Presence by declaring that it is not only not taught, but condemned by, the standards of the Church of England? In that case, they would not establish that the doctrine is not Catholic Truth, but simply that the Church of England, as they interpret her teaching, disavows it. The consequence of such a decision, if the Bishops and Clergy were to submit to it, have been indicated by the saintly author of the *Christian Year*, in a letter written by him a short time before his death:—

'Such a decree,' he writes, 'would quench, for the time at least, all the fond hopes of re-union among Christians, which just now appear to be dawning on us in various quarters. For undoubtedly of all doctrines, that of the Eucharistical Sacrifice is the one, on which, in the eyes both of East and West our Catholicity would appear most questionable. A hair's breadth more of wavering on that point would seem to them, I fear, an entire forfeiture of our position. As long as we can appeal to our Prayer-book, our Rubrics, and Catechisms, and the dicta of our great accredited Divines, we have wherewithal to confront those, who, on the strength of inadequate expression in some of our formularies, and still more inadequate obedience to our Rubrics, would impeach our faith on this point.'

"Keble, in the letter above-quoted uses the expression 'Eucharistical Sacrifice' as equivalent to 'Real Presence.'"

All the fond hopes of re-union among Christians! Re-union with those who worship the Virgin Mary and innumerable saints, who exalt the priest above the word of God, who believe in Purgatory and in deliverance from it by means of masses, re-union with those who have constantly persecuted the people of Christ, this is the grand object of solicitude, no matter though it place a broad gulf between you and all those Protestant churches who hold essentially the great truths embodied in the 39 Articles.

Mr. Gilder does not consider the judgments of the Privy Council to be in any way binding on Christ's Holy Catholic Church.

"The Life and Labours of Duncan Matheson, the Scottish Evangelist," is an admirable memoir of a most successful Christian worker. The writer, Rev. John Macpherson, was a good deal associated with Matheson in his crusades against vice and irreligion and wrong religion, and has produced a volume every way worthy of Matheson. The book has a good deal of merit in a literary point of view; but its chief merit is that the author has so happily seized and presented the lessons of Matheson's life. It is not of course a book that every body will like, just as Matheson was not a man that every body would like to come in contact with; but as most people were the better for coming in contact with him, so most readers would be the better for a perusal of this book. We have marked some passages for our Miscellany.

Through inadvertence we omitted to notice last month the re-appearance of *O Patriota*. It is embellished with pictures of the Duke of Edinburgh, Mr. Mulock in the act of shooting a tiger, 'the German Jesuit,' (Bishop Meurin,) and 'the Goanese Jesuit,' (F. A. Pereira). The Editor seems to regard the Jesuit body very much as Clement XIV. did; this infallible Pope abolished the Order so far as a Bull of his could do it. The account of the two pictures of Jesuits, given by the *Patriota* itself, is as follows:

"The two *fac similes* to be seen among the preceding pages of this Periodical are of the two so-called high officers of religion, higher perhaps than *Annas* and *Caiaphas*.—The one is pomposly displaying his pectoral cross as if the better to uphold his grandiloqous title of L. O. R. D.—the other Anti-Christ-like, standing before a Crucifix, with his Sacerdotal Bonnet on, and his face turned aside."

This journal is published in English and Portuguese, in parallel columns. If we might be permitted to give a piece of advice to the conductors, it would be this: "Forget the things that are behind;" *Ea quidem quæ a tergo sunt, obliviscens*, &c. This number is almost taken up with records of the battles fought by the writer in former years.

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PAUL IN THESSALONICA. X.

Paul knew of no reason why these Thessalonian Christians should not aspire to the highest attainments in holiness. Regarding himself as the chief of sinners, he found in that very fact a strong argument why he

should count all but loss for knowledge of the excellency of Christ and conformity to him; and he would certainly never allow that converts from heathenism should find in *that* fact a reason why they should be content with humble attainments. He tells these Christians what his prayer for them is: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." He would have them perfect as their Father in heaven was perfect; not through any power in them to purify themselves; he knew well that all holiness is the fruit of the Spirit, and that there is not a creature in all God's universe endowed with power either to make himself holy or to keep himself holy; there is none good save one, that is, God; and the excellence of angels just consists in their perfect knowledge and observance of this truth. This doctrine of sanctification is invested with mystery simply through our slowness to receive all that the Scriptures tell us of our dependence upon God for the least ability in doing the least thing. The sin of man is in having departed from the living God, the fountain of all good; without faith it is impossible to please God; that is we must work *with* God if we would work acceptably; isolated, we are as a branch severed from the vine. God has created no being to stand alone; not even the man Christ Jesus; our free-will fulfils its proper function only when it chooses the will of God. Men deceive themselves because they find, as they suppose, a great many good things in themselves, endowments, capacities, susceptibilities, aspirations, impulses, principles, virtues; but they are willingly ignorant of the fact that the glory of all these belongs to our Maker, and that we cannot exercise any of them rightly, unless by faith, recognizing our dependence upon God, and cheerfully co-operating with him. Perhaps instead of saying co-operation, we should say, working as influenced by Him; 'work out your own salvation, for it is God that worketh in you.' The excuses that are commonly offered for not aspiring to high attainments in holiness, such as that the fetters of our corrupt nature forbid us to do more than creep in the path of God, are based upon a pernicious error; they presume that we can do a little, whereas we can do nothing. Christians generally need to know a great deal more of their depravity than they do; need to learn by bitter experience that there is not even a shadow of good ability in them apart from the Spirit of God; having learned this they will give up the complacent fiction of humility in half obedience, ascribe all to the Holy Spirit, and see that only in seeking fulness of guidance do they honour God their Saviour. Who am I that I should ask God to sanctify me in body, soul and spirit? far from me be such a presumptuous thought! this is the way in which the matter presents itself to many. Whereas they should say, Who am I that I should bring my corrupt nature into partnership with the Holy Ghost? Did Christ only half die for my deliverance from sin, that I should allow sin to retain part of its dominion? Is the Holy Spirit only entitled to a part of my being? The question relates not to what I can do, but to what the Holy Spirit can do. The same divine power that is needed to give me the least victory over sin, can doubtless give me complete victory. And will? This is the will of God, even your sanctification. God being what he is he cannot but will our thorough deliverance from sin. The unwillingness is with us; and the unbelief. All things are given us in Christ, but they can only be appropriated by faith.

The obligations of church-members toward one another are set forth in the first epistle v. 14: "We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all." The same earnest desire that Paul showed for the spiritual health of each, all were to manifest on behalf of one another. To join a Christian church means to enter into a solemn engagement before God to seek the welfare of the brethren; if any are disorderly, not conducting themselves according to the apostolic precept, they are to be warned; by whom? by you and me; if any are feeble-minded, faint-hearted, let us take the promises of God to them and cheer them up; if any are weak, are ill, and not able to earn their daily bread, let us make arrangements for their support; and if any are provoking in their expressions and imperious in their conduct, let our patience and forbearance preach to them. Besides the sermons to be addressed by the formally inducted ministers, there is to be a sermon in my life and in yours that shall be even more effectual. Alas, membership in our churches (so-called) does not even involve acquaintanceship, and these instructions are quietly handed over to the minister that he may do whatever needs to be done.

One word regarding 'the disorderly,' of whom Paul speaks in these two epistles: It looks very much as though the Thessalonian Christians had a common fund, and thus there was a temptation to some to join them for the sake of the support. Paul very soon begins to refer to the matter; he disclaims for himself 'any cloke of covetousness;' 'study to be quiet, and to do your own business (not throwing it up), and to work with your own hands, as we commanded you;' 'warn them that are unruly,' (disorderly); 'we command you that ye withdraw yourselves from every brother that walketh disorderly; we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought; we commanded you that if any would not work neither should he eat;' and more to the same effect. The brethren were characterized not only by faith but by charity and mutual confidence, and there were not wanting selfish men, like Ananias and Sapphira, to avail themselves of this readiness to help.

RELIGIOUS NOVELTIES.

We have been asked our opinion of the following opinion, viz., that a Christian only goes to the cross once, and that he may not say, Simply to Thy cross I cling, after he has been accepted in Christ. In reply we remark that the cross of Christ is the wisdom of God and the power of God; the power of God in redeeming the soul from sin is by means of the cross of Christ gloriously exhibited; this power is revealed not merely at the moment when the sinner first looks in faith to the crucified One, but, it may be, in a far higher degree afterwards; by the contemplation of the dying Saviour he learns to die to sin, his evil nature becomes crucified, and he is made conformable to Jesus himself. It is by means of the cross, we think, that the great work of sanctification is carried on in the believer's heart. The Holy Ghost is given to take of Christ and show to us in such a way as that we may be transformed into his likeness, and what is there in the life of Christ on earth or in his celestial life that can for a moment compare with the sufferings and death of the Lamb of God in power over the heart? Here in fact we behold the fullest and mightiest revelation of the perfections of God, and into these things the angels desire to look; and what do we behold in heaven, in the midst of the throne which is encompassed by the redeemed from among all nations, but a Lamb as it had been slain? It seems to us perfectly amazing that any one who knows the cross of Christ at all, can imagine that he knows it perfectly and cease to cling to it. Such was not the mind of Paul set forth in Phil. iii.: the knowledge for which (he there tells us) he gladly counts all but dross, is the knowledge of Christ crucified: 'that I may know him and the fellowship of his sufferings, being made conformable unto his death.'

It seems to us a serious error that Christians make too little of the cross; they imagine that they experienced its chief power when they obtained a hope in Christ and became reconciled to God; well, so they did, in a sense; but there is nothing higher in heaven or in earth than the revelation of God made on the cross; and there is power there which they need to deliver them from too many relics of their old nature still in possession. One believer is troubled with angry impulses; another cherishes some old grudges; another thinks too much of an earthly provision for his family; another is attracted by worldly pleasure; another finds pride within him: what is the best remedy for all these? The cross. Take every failing, every sin to Calvary, and let the languid eyes of Jesus fall upon it.

There are some in these days who seem to think that whatever is not new is not true. They flatter themselves that they, a very small body of Christians, have just laid hold upon truth which has been hid from the so-called church, hid from every body for 18 centuries; they regard with suspicion whatever Christians have always held, and think themselves bound to think differently; even where they can hardly help agreeing with others, they put the thing into some new shape or costume; they affect a new theological language; and would, apparently, be somewhat distressed if all were to adopt their views. This is doubtless just a reaction from that unworthy habit of mind which leads many of us to slide naturally into the religious views of those around us. They have got hold of a great truth. Prove all things; but there is a foregone bias in their minds against the views and usages that have come down to us from our fathers, and consequently many of them lay hold of crotchets instead of principles. These tell us that the Christian ought never to ask for forgiveness of sins, but once; having once received it, that is for his whole life, and he is not to ask for it again. If you remind them of the petition in the Lord's Prayer, they are ready with some far-fetched reply, that that Prayer was not for this dispensation. But if the instructions given to the Apostles belonged to the former dispensation, what is there for this, we should like to know? When the sinner first comes to the mercy-seat and receives forgiveness of sins, it is very, very little that he knows about his sin, or about the forgiveness extended to him; according to his faith he appropriates; but he has only just begun the work of self-

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discovery, and that of the discovery of God's love; let him daily seek to understand more of the length, breadth, depth, and height of God's love in forgiving him; and as the knowledge of his sin increases let him lay hold more and more of the forgiveness of sin. 'Forgive us our sins as we forgive those who trespass against us;' who but the Christian, who but the reconciled child of God, who but one that is led by the Spirit of God, can offer this prayer? one who walks in love as Christ hath loved us and given himself for us?

Again we are told that it does not become the Christian to ask for the Holy Spirit; the Spirit has been given once for all; he abides with the believer always; it is then a great mistake to pray for the outpouring of the Holy Spirit. On the contrary the error is in supposing that they who pray for the Spirit mean to deny that they have the Spirit. They who have most of the Spirit pray most for the Spirit. The Spirit was with the disciples during the ministry of our Lord; except a man be born of the Spirit of God he cannot see the kingdom of heaven; receive ye the Holy Ghost, said he to them before his ascension; yet they none the less waited for the descent of the Spirit of God on the day of Pentecost, and afterwards too (Acts iv. 30). The Spirit is divine, therefore omnipresent; and the argument used would equally serve against prayer by any at any time for the Spirit's presence. Instead of this kind of quibbling and cavilling how much better that Christians should be united and absorbed in the great work of seeking the fullest manifestation of the Spirit in themselves and in the Church at large.

WHAT IS TRUTH?

And Jesus spake unto them again by parables. (MATT. xxii. 1.) Jesus reserved some of the most interesting and striking parables for the last three days of his life. Or rather the spirit of wisdom that was in him continued to manifest itself in new expressions of truth so long as he was in the world; the treasures of wisdom and knowledge were really inexhaustible; and out of his fulness we are all receiving even to this day. No minister of Christ should allow it to be said that he has run dry, that his days of originality are past. The righteous shall flourish as the palm tree and still bring forth fruit in old age.

Burned up their city. (7.) He had already spoken a parable resembling this, LUKE xiv. 16—18. But there it was simply a certain man that made the marriage-feast for his son; here it is a king; there the unwilling ones asked to be excused, here maltreat and even murder the messengers; there they are simply passed over and their places taken by the halt and blind, here the murderers are killed and their city burned. And the wedding goes on after that chastisement.

A man which had not on a wedding-garment. (11.) The vilest and unworthiest may freely come, as they are, their only title the kindness of the entertainer, but they must come with a consciousness of their unworthiness which will prove itself in humble acquiescence with the regulations made by the host. They may come just as they are, but not remain so. They may come in their rags, but must put on the robes of the house, the marriage garment provided by the host. The gentiles shall be invited; the riches of Gospel grace shall be freely extended to them; but not without a change of heart on their part; they must have the faith of father Abraham and be clothed with his righteousness.

Jesus perceived their wickedness. (18.) It was a very simple question, is it lawful or not to give tribute to Cæsar? The wickedness was in their purpose, which was to find some pretence of accusation against Jesus, either before the Government as a revolutionist, or before the people as a recreant from Judaism, a panderer to the foreign power. They recognized his invincible truthfulness, so perfectly the opposite of their hypocrisy which led them to flatter both the Government and people, and thought to make this very truthfulness the means of ruining him. How often since has the servant of Christ been badgered by unprincipled religious zealots, anxious to make the very candour of their prisoner the means of destroying him. What a privilege to have a teacher of such marvellous wisdom. The wisdom of the Master becomes that of the disciple, by faith and obedience. They shall be all taught of God. I will give you a mouth and wisdom that none shall be able to gainsay or resist.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead. (LUKE xx. 35.) He does not speak here of something that shall be the lot of all, the general resurrection, but of something that many would fail to obtain. Literally, the resurrection from among the dead, leaving the dead behind them. That world, namely, that *aeon*, which has reference not to place, but to condition. 'Accounted worthy;' the language reminds us somewhat of PHIL. iii. It was intended to direct the thoughts of the Sadducees to their own hearts. Their doctrinal difficulties were owing to the fact that their hearts were not right with God. Taught of the Spirit concerning their own unworthiness, they would soon come to perceive the Scriptural evidence of the doctrines denied by them. But they gloried in their rationalism, as the Pharisees in their ceremonialism, and this placed a formidable barrier in the way of their coming to the knowledge of the truth.

And are the children of God, being the children of the resurrection. (36.) They marry not; die not; are equal to the angels in dignity and privilege; and are the children of God. All then is comprehended in the word 'Sons of God,' 1 JOHN iii. 1. The whole creation groaneth, waiting for the manifestation of the Sons of God. They shall be revealed to all the world in their true character. Some higher and more sacred fellowship than that of marriage even, will bind together all who attain to this resurrection from among the dead.

Now that the dead are raised, even Moses showed. (37.) Here then is an answer to all who deny that a future life is indicated in the O. T., or in the Pentateuch. We have a Commentator worth more to us than all the Sadducees, Colensos and Warburtons in the world. Here the Lord Jesus tells us what Moses teaches; the resurrection of the dead was a thing taught by Moses, and if you are not able to see it it must be because of some blindness that is peculiar to you and those like you, unfitting you to be an interpreter. Moses showed, not showeth merely; Moses himself and the believers of his day understood that there was a life beyond the grave. It is true that the motives presented to the Jew were chiefly derived from considerations of this life; little was said about the life beyond, and that indirectly; still it sufficed to keep alive among the Jews the conviction of such a life.

I am the God of Abraham. (MATT. xxii. 32.) God is not the God of the dead but of the living; the expression, the God of Abraham points out a peculiar relation between Abraham and God, and would not have been used if Abraham had been the mere creature of an hour, swallowed up in everlasting night. Our God is the God of the living; implying that Abraham still lived, not merely that he would rise again. What the Sadducees meant by denying the resurrection, was really that man ceased to live when physical death took place; and it is to meet this that Jesus adduces Moses to show that Abraham, Isaac and Jacob were living in his day, to God. The particular form in which immortality was taught was that of the resurrection. See also 1 Cor. xv. And in Thessalonians the saints rise at the trump of the archangel before they are seen coming with Christ. They live to God; but the Spirit of inspiration leaves the intermediate life very much undepicted, describing rather the manifestation which is to be at the last. It is when the New Jerusalem *comes down* from heaven that we get a glimpse of it. We in our hymnology have just reversed this, and the heaven of our departed friends seems to lack nothing.

And the second is like unto it. (39.) This is an important statement. Some people can see no resemblance between these two commandments. They see not the bond of connection. In fact these two commands are so like each other that no man can really obey the one without obeying the other. The first demands all the heart's love for God; and if the second were not of a piece with the first, there would be no love left to bestow upon the neighbour; all would have been monopolized by God. But the second is like the first, as a daughter might be like her mother. God having secured all the heart's love for himself, tells us in the second what we are to do with it.

If David then call him Lord, how is he his Son? (45.) They found fault with Jesus for using language that seemed to claim for himself the honour belonging to God. Is there no such language in your law? In the Psalms? What do you make of this passage in the 110th Psalm (and Psalm xlv. 7, and Isaiah ix. 6)? There are no more formidable difficulties on this score in the Gospels than in the Old Testament. If Jesus had not advanced such claims, the proof of his Messiahship would have been defective. His Old Testament name is Emmanuel, God with us.

LEAFLETS.

The wisdom of reflecting on Death. DEUT. xxxii. 29.

When a man sets out on a journey to meet his superior for the purpose of obtaining forgiveness for some offence committed against him, and if possible gaining his good will, his mind will be much occupied on the way as to what kind of reception he may get, and the more he lets his thoughts rest on the termination of his journey and the possibility of receiving no very encouraging welcome, the more will the remembrance of his wrong-doing oppress his heart, the greater will be his sorrow for his guilt, and the desire for its pardon. Thus as we journey on to meet our offended Judge, with the burden of conscious guilt still pressing heavily upon us, hoping for the best yet fearing the meeting, the oftener we seriously reflect on the moment that will usher us into His presence the more anxious we are likely to grow about the necessity of getting free from this sin-burden, and the more eager to understand fully how it can be removed. This is surely one no mean benefit of reflecting on death. The great error of men is want of consideration regarding their actual standing in the sight of God. The great complaint which God by the mouth of Isaiah laid against his people Israel was this, "Israel doth not know, my people doth not consider." Their conduct is contrasted and weighed in the balance with that of brute beasts and pronounced wanting. "The ox knoweth his owner and the ass his master's crib." The lower animals recognise their masters and show their gratitude for kindness received at their hands; but men, formed in intellectual and moral qualities after the image of their Creator, guided and governed, sustained and protected, fed and provided for by him every day, year after year, do not know him nor take any trouble to consider how much they are his debtors and how their debts may be paid. A good cure for this dreadfully lethargic state of mind is to reflect on the summing up of the long account they owe at the hour of transition into eternity. He who crosses the line between life and death with the burden of his debts still on him, will have no opportunity of having them paid afterwards. A moment's reflection on this is enough to startle an unpardoned man. But he is not startled, because he does not make any, or at least many, such reflections. The failure of a single bank in Bombay would move the whole province and produce commotion throughout the greater part of Europe; and when it would become known that the directors, though constantly made aware of the daily increasing liabilities of their concern, paid no regard to these, took no means of reducing them, but let matters drift on from bad to worse without thinking of the result until the final crash came, there would be raised against these guilty men such a general cry of indignation and imprecation as would make them hide themselves in the obscurity of exile all their days. Yet we see three-fourths of our worldly-wise men pursuing in far more important matters exactly the same course as they would condemn so loudly and justly in the bankers. They let their lives slip on from one day to another and from one year to another without considering the consequences of their regardlessness and neglect. They know all along that the course is not a good one, that it is, on the contrary, a fatal one, but they do not think about it, do not consider what it will assuredly lead to. To know a matter is a different thing from bringing the knowledge of it into operation. Latent inoperative knowledge is of little service either to the world or to its possessor, so long as it remains in its state of abeyance. It is necessary to call it forth into action in order to make its usefulness appreciable. To have a vague kind of occult understanding that I am in the sight of God a sinful creature, and that my sins are yet unforgiven will have no power to make me flee from the wrath to come. Yet this is the usual state of most men's

minds regarding this subject. In business and official work they are active, energetic, on the alert, for they know well that unless they be so, they cannot succeed in the race for riches and honour. But in respect of the great paramount business of life, pardon of sin, peace with God, and qualification for a holy heaven, the reverse is the rule. Sin does not affect them as the destroyer of both soul and body, the ruiner of all pleasure, peace, and happiness for ever and ever. Its turpitude, baseness, and dishonouring character are not felt. Its blinding, perverting, distorting nature is not perceived. It is cherished and fondled as a darling thing too sweet to be forsaken, and perhaps too trifling to be seriously thought of. Thoughts of death will tend largely to dispel this delusion, for death itself is one of sin's multitudinous effects. They will tend to drive the unforgiven to sue for mercy and pardon ere it be too late. And he who sues for these is a wise man before all the angels of heaven.

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Your extract from "Way-marks in the Wilderness," contains many beautiful truths giving assurance and comfort to believers. But there appears to be an absence of some conditions relating to Christian life as manifestations of an inward work of grace through faith in Christ Jesus. The very first sentence seems opposed to the words of Christ in his last commission to his disciples: "Go ye out into all the world and preach the Gospel to every creature, &c.; he that believeth and is baptized shall be saved, he that believeth not shall be damned." The choice and action is left with us, and our acceptance or refusal, God rewards or punishes. Having accepted of Christ, there is the joy and peace coming from the removal of guilt and the knowledge of our security in his keeping. But, while "there is no condemnation to them that are in Christ Jesus," such is only the state of the disciples, "who walk not after the flesh but after the Spirit." Walking otherwise condemnation will soon follow and rob us of our peace. "For if ye live after the flesh *ye shall die*, but if ye through the Spirit, do mortify the deeds of the body, ye shall live." Rom. viii. 13. "Wherefore my brethren ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For *when we were* in the flesh, the law did work in our members to bring forth fruit unto death." "What shall we say then? Is the law sin? God forbid." "Wherefore the law is holy, and the commandment holy, and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me, by that which is good; that sin by the commandment might become exceeding sinful." Rom. vii. 4—13. "For *the law of the spirit of life*, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh. That the *righteousness of the law* might be *fulfilled in us*, who walk not after the flesh but after the Spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead, because of sin; but the Spirit is life because of righteousness. Therefore brethren, *we are debtors*, not to the flesh to live after the flesh, for *if ye live after the flesh ye shall die*, but if ye through the Spirit do *mortify the deeds of the body, ye shall live.*" Rom. viii. 2—13. "For as many as are led by the Spirit of God, they are the Sons of God." These quotations plainly show that "*the righteousness of the law must be fulfilled in us*;" and that "we are debtors not to the flesh to live after the flesh, for if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live." And in the words of Christ in John xv. "Every branch *in me* that beareth not fruit, *he taketh away*, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Abide in me and I in you. As the branch cannot bring forth fruit except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same *bringeth forth much fruit.* If a man *abide not* in me, he *is cast forth* as a branch and withered. Herein is my Father glorified, that *ye* bear much fruit, so shall ye be my disciples. If *ye keep my commandments*, ye shall *abide in my love, even as I have kept* my Father's commandments, and *abide in his love.*" From this reasoning of Paul with the Jews, but especially from these words of the Master, we see there are "conditions" and "contingencies." Lest the disciples should mistake their relation to the Master, speaking to them again, as *friends*, he reminds them of the conditions of his friendship, "Ye are my friends if ye do whatsoever I command you." John xv. 14. And that we may not think our obedience unimportant and trust to his righteousness only, he gives us the condition of abiding in his love, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." As we have born the image of the earthy who fell by disobedience into sin and death, so being washed from sin through the blood of Christ, we shall be changed into his glorious image and be so transformed as to be worthy to be called his brethren. Let us pray in the words taught by our Lord "Thy will be done on earth, as it is in heaven," that the words of the Angel at the birth of Christ may soon be realised, and the "glad tidings to all people" may bring the time when we can join in the song "Glory to God in the highest, on earth peace, and good will toward men." Luke ii. 10—14.

Yours &c.,
TRUTH-SEEKER.

Notice.

The Rev. R. Stothert will (D. V.) deliver a Lecture on *Modern Infidelity* in the Free General Assembly's Institution, Khetwady, on *Monday* the 24th inst., 8 P.M.

Epitome of News.

SATURDAY, JULY 15, 1871.

—*Times of India:* "A telegram received yesterday from the Foreign Secretary to the Government of India informs us that Sirdar Yacoob Khan reached Cabul on the night of the 5th instant. He appeared alone before his father the Ameer, carrying in his hand a copy of the Koran. It is said that nothing of importance transpired at the first interview. This is a somewhat ambiguous statement, which leads one to look with some degree of interest for the result of interview the second. Yakoob Khan with the Koran interviewing offended Majesty reminds us of the rebellious Alexander, Lord of the Isles, going into the presence of the Scottish King, clad only in a shirt and drawers, and holding a naked sword by the point. If matters are as amicably settled in the one case as in the other, it will be well for Affghanistan."

—Captain Macgregor, late Commander of the *Good Success*, has been chosen Superintendent of the Sailors' Home.

—Message from Kurrachee: "Land lines destroyed beyond Mosul by Arabs in revolt. Ottoman Telegraph authorities decline to accept messages until further advices received. All messages should be sent *viâ* Russia, and messages tendered for despatch *viâ* Turkey must be refused for the present."

—*Lucknow Times:* "A man carrying a load (consisting of an old tin box and a wooden beam) was observed at 4 in the morning on the Huzrutgunj road. When challenged by the havildar on duty, in whom the appearance of the man gave rise to some suspicion, he alleged that the wood and the box had been given to him by his master, a European gentleman, living in the cantonments, whom he served as chowkidar, and offered to point out his master's residence. The havildar sent one of his men to see if his statements were correct. As soon, however, as the constable had cleared Huzrutgunj, and emerged on the open and sparsely-inhabited space adjoining the cantonments, a blow from that same beam, it appears, prostrated him on the ground, and a few sword thrusts put an end to his life."

—An officer in the Madras Army has invented a water velocipede.

MONDAY, JULY 17.

—The 113th asteroid has been discovered simultaneously in America and in Europe.

—*Friend of India*: "The *Englishman* of Monday contained a telegram from Mr. Bruce, Church of England Missionary at Ispahan, stating that 10,000 people in that district had wanted food for eight months, that the state of the Mohammedans was fearful, 'Government inactive, prices rising, trade stopped, people despondent,' and that large numbers of people had perished. We are glad to hear that there is an intention to raise a subscription in Calcutta, and certainly it could not be raised too soon."

—*Indian Mirror*: "A Bengali Baboo in the Punjab, Bhoobun Mohun Chukerbutty, has embraced the faith of the Khalsa, and has changed his name into Bhoobun Sing. We hope he will publish his religious experiences."

—*O Patriota* on the subject of closing Portuguese cemeteries: "All that appears to have been done was to consult the German Jesuits (foreigners, be it remembered) who, by entering into a league with the Municipal authorities, Esau-like, sold the birth-right of the native Portuguese Christians of Bombay for a spot of ground on the Esplanade, for the erection of that great and spacious building now called St. Xavier's college, reared by going a begging (as if our Holy religion was a religion of beggars), not only among Parsees, Hindoos, and Mahomedans in Bombay, but all over the world; and all this to secure their own comfort and aggrandizement!"

—The *Hindu Reformer* and the *Mitrodaya* have been amalgated under the title of *Hindu Reformer and Mitrodaya.*

—*Homeward Mail*: "The Commander-in-Chief in India has doubtless the future of the Native Army before him when he exerts his influence in favour of regimental schools, where little native boys (our future army) are taught the English language. In his recent tour of inspection he has liberally assisted such schools from his private purse. The interest he takes in the spread of education among natives is well known, and is highly creditable to him. It would be a great boon to the Native Army for the men of the corps to be able to converse freely with their officers."

—*Daily News*: The Contagious Diseases Acts. "The Royal Commission on this subject decided by a majority of, we believe, more than two to one, to recommend the repeal of the Acts of 1866 and 1869. The Act of 1864 having been repealed by the third clause of the Act of 1866, all legislation on this subject would be removed by the repeal of the two later measures.

—The *Times of India*, noticing a lecture on America by Mr. T. Hughes, M.P., says: "The contrast between the Englishman shut up in a little island, and the Englishman with unlimited elbow room, comes out in railway matters very vividly. The former builds a diminutive ten mile line, as if it were intended to endure until Campbell's 'Last Man' had taken his ticket and been carried over it to that bourne whence no traveller returns. The Briton of the far west, on the contrary, lays down a hundred miles in one line of rails in the roughest way, and 'knocks up the shakiest' of wooden bridges.' In short he cares for nothing but to run a train along the rails as soon and as cheaply as possible. He puts no fence to his line whatever, as nothing can damage it much. He then sets to work, runs his trains, secures a surplus over his very modest working expenses, and, out of the profits, improves, renews, lays down a permanent double line of rails, which he fences and finishes everywhere. In a few years he has a splendid line like the Illinois Central, which for many miles out of Chicago is as smooth and as well kept as the London and North-Western of England railway.

"It would be absurd even in the single matter of railways to assume any exigent analogy between India and the United States; but with our 4,500 miles, and the Americans' 45,000—is not the contrast humiliating? And yet we are spending every year sixteen millions sterling on our Army—something like 38 per cent. of our available revenue! Verily, it is an incomparably more difficult task to maintain, develop, and administer this Empire than it was to acquire it."

—*Yorrick* in the *Times of India*: "If it be true that England has given luxury to France, has she taken nothing in exchange for the gifts? It may be that fox-hunting, shooting, fishing, boating, cricket, and other athletic games and manly

sports are as popular as ever in England; but are the English more religious, more truthful, more moral, more honourable and high-principled than they were half a century ago? Are the women of England, or, for that matter, the men either, and especially in the higher grades of society, what they were? Does the history of the Divorce Court and the Stage, the Turf and the Bankruptcy and Police Courts, tell no tales? Has the distinguished Arnold, the first principle of whose system was the teaching by example, lived in vain, that it should be forgotten that the establishment of any number of school-boards is little better than a waste of public funds, while the penny-press is furnished by the upper classes with stimulating food with which to feed the craving spirit of communism? And while such is the case, need we wonder that the Red Spectre (as it is called) which has been abroad in France, should be found secretly lurking in our midst."

—Fall of rain in the Fort up to Saturday last, 20 inches.

—*Bombay Gazette:* "There will be a total eclipse of the sun, which will sweep across the Madras Presidency, on the morning of 12th December. The width of the shadow path in India will be about seventy miles, and the central line of totality will enter the West Coast about thirty miles below Mangalore. It will proceed in a south-easterly direction over Manantoddy, Ootacamund, Coimbatore, the northern part of the Madura district, the south of Trichinopoly and Poodoocottah, and leaving India almost exactly on the tenth parallel of north latitude, will pass over the south of Ceylon across Java and North Australia. Observations will be taken, for which purpose an instrument is being sent out from the Greenwich Observatory."

—A Sikh priest, head of a shrine at Buttala, with two other men, is to be hanged at Goordaspore, for murdering a man who was prosecuting him to recover a piece of ground made over to the priest by the sister of the murdered man.

—*Star of India:* "The following petition was presented to the Senior Magistrate by an elderly Hindoo woman by name Jajee Daverjee:—With due submission I humbly beg to bring to the notice of your Worship that this morning one of the sepoys of the Lock Hospital, apprehended my daughter under the false representation of some evil-designed parties. I further beg to inform your Worship that my daughter is a married woman, and some time ago instituted a complaint against her husband, which was disposed of in her favour by your Worship. I humbly beg your Worship will give me a note to the address of Dr. Knapp, Superintendent Lock Hospital, for the release of my daughter, or a summons against the sepoy. I have witnesses to prove my daughter is not a prostitute. His Worship declined to interfere, and told the applicant to apply at the High Court for a writ of *habeas corpus*, calling upon Dr. Knapp to produce her daughter."

Tuesday, July 18.

—A Native contemporary learns from Kaira that a girl of about 7 years of age was kidnapped from Oomruth, Kaira zilla; but the kidnapper has been arrested. It is said that there are regular gangs in Ahmedabad, who have established agencies in the surrounding villages for kidnapping girls, who are subsequently sold to prostitutes.

—The infant daughter of the late Gaekwar is said to be not dead. Nothing comes from Baroda that is not contradicted in a day or two. Some parties are seeking to produce an impression in favour of the Gaekwar, and others are doing their best to produce a contrary impression.

—*Times of India:* "The heat in the Persian Gulf was such when last mail steamer left, that 24 men of the crew of the *Lynx* were *hors-de-combat* from heat apoplexy, and 13 men of the crew of the *Bullfinch* from the same cause. At 8 o'clock P.M. the heat was 104 degrees Fahrenheit. Yet these steamers—built for the Canadian Lakes—were sent to the hottest inland sea in the world!"

—"H.M.S. *Immortalite* has been lost off Jamaica. The *Immortalite* was one of the finest of our wooden frigates, and was a splendid sea-boat, and the finest ship of her class."

—A Brahmin is sentenced to be hanged for having murdered a woman at Anund, for the sake of her ornaments.

—In to-day's list of Insolvents we have one Native with liabilities Rs. 1,12,000, assets Rs. 2,000; another, liabilities Rs. 1,61,000, assets Rs. 3,300; a carkoon, liabilities Rs. 1,36,000; another Native house, Rs. 1,44,000, assets Rs. 2,000; another Native with debts exceeding nine lakhs, assets bad and good Rs. 43,000, and so on. We are not sure but that the old system which denied release from debt until granted by creditors, would work better on the whole.

—Dr. Haug, now Professor at Munich, published a Pehlvi-Pazund Glossary last year, and is about to publish 'Mainyo-i-Khard' in Sanscrit, Pazund, and English.

—*Guzarat Mitra:* "A correspondent from Mandvee, who has written to us with touching pathos, gives a well drawn picture of the confusion and disorder that is prevailing among the Bhargav Brahmins in consequence of many instances of pregnant widows lately brought to light. There is a certain moral sentiment controlling even the untutored people, and the Bhargav Brahmin caste feel very humiliated at seeing their Gunga and their Krushni—avowed widows—giving birth to children. Widows belonging to respectable families loiter about here and there at Mandvee, on various pretences, and can be caught at unseasonable hours in the houses of the meanest ruffians—the Luvanas and others. The Bhargav Brahmins may well think of some plan wherewith to check the immorality in Mandvee to which we have referred. They have issued a mandate declaring that no woman on any account is to go to the bazaar, or can grind corn in other men's houses as labourers, or can do any kind of work outside their houses. Any disregard of this order will be visited by a fine of Rs. 5½. This foolish resolution is a clear evidence of the confusion and disorder among the Bhargav Brahmins. They have meditated to encroach on the liberty of all women, simply because some of the widows, whom they cruelly do not permit to re-marry, have been found to indulge in an unlawful intercourse with men."

—The *Star of India* mentions "the case of a well-known doctor of divinity and aristocratic preacher in London, whose father is a blacksmith. This doctor being, on one occasion, found by some aristocratic friends in company with his father, boldly thrust a shilling into the hands of the astonished blacksmith, and said, in a loud peremptory voice 'Here John'—they were both Johns—'Here John, my good man, here's a shilling for you now, go straight home and don't spend it in drink.'"

This may be true, but it is not at all vraisemblable. If John Junior wanted John Senior to proclaim the relationship to everybody he took the surest way to bring it about. However, it is the sort of story that men like to tell and they will go on telling it. It is quite possible that a distinguished clergyman may have a blacksmith for his father and may snub him, but not very likely that he would do it in such a stupid way as this.

Wednesday, July 19.

—Carroll, one of the two soldiers shot by a comrade at Poona some three weeks ago, died of his wounds on Wednesday last.

—The body of a Hindoo boy has been found in the main drain near the Sonapore mouth.

—A well-known European inhabitant of Bombay, whose son was affected with leprosy, writes to the *Times of India* to announce a complete cure effected by Dr. Bhau Daji: "My son, now twelve years of age, was about two years ago very badly afflicted with leprosy, his ears were about four times the usual size, his face out of all shape, or form, his nostrils being nearly closed, his hands and feet were swollen to such an extent and undue proportions, that they were frightful and pitiful to look at, so much so that I was at one time fearful of his losing his fingers and toes."

Now he is full of life and fun, going to school.

—Mr. Crawford has found room in his Municipal Offices building, for the offices of the Commissioner and Deputy Commissioner of Police.

—*Star of India:* "On the 17th August a Conference was held at Chalons, at which were present, among others, the Emperor, Prince Napoleon, Marshal MacMahon and General Trochu. This Council unanimously recommended the Emperor to return to Paris and resume the reins of Government, and that a general officer should precede him to the capital, to take moral and military precautions to prepare the public for his reception. The Emperor himself agreed to this and asked General Trochu to be the officer to precede him, which the latter undertook to do, *on condition that the army of MacMahon should become the army of relief to be stationed outside Paris,* instead of being sacrificed in a vain attempt to relieve Metz. *In this the Emperor acquiesced, and Marshal MacMahon said it was precisely the thing his army ought to do.* The agreement of this Council was actually reduced to the following written terms:—

'General Trochu, appointed Governor of Paris and Commander-in-Chief, will immediately start for Paris, he will precede the Emperor by a few hours. Marshal MacMahon will march on Paris with his army.'

"Twenty-four hours after the Council was held General Trochu appeared at the Tuileries, and was informed by the Empress that 'only the Emperor's enemies could have urged upon him this return to Paris.' The august lady expressed fear of her husband's reaching the Tuileries alive and had evidently no confidence in the judgment of Trochu or of MacMahon, or even of her partner himself, for she said quite firmly,—'*No*, General, the Emperor shall not come to Paris; he will remain at Chalons.' We need not describe the way in which General Trochu was quietly put aside by the Empress, and the decision of the Council snubbed. Everyone knows what the contrary course resulted in,—namely the failure of the attempt to relieve Metz and the capture of the Emperor and of MacMahon's whole army at Sedan. 'No, General, the Emperor shall not come to Paris!' There is something in these words most amusingly characteristic of the grey mare when it becomes the better horse, and the order for the Emperor to remain at Chalons, which was impossible to be obeyed, is not less so."

Thursday, July 20.

—*Overland Mail*, June 30: The Review at Longchamps came off without any public enthusiasm on June 29. M. Thiers is said to have it in contemplation to remove the seat of Government at an early date from Versailles to Paris.—Ninety departments in France will proceed to the election of 140 deputies to the National Assembly on Sunday, July 2. M. Gambetta is a candidate in Paris.—More than twice the amount of the French loan of 80,000,000*l.* has been applied for.—A fierce attack has been made by the French *Officiel Journal* on the London press for its reports of summary executions in Paris.—Gross malversations in regard to French contracts during the war are spoken to by the Investigating Committee.—General Manteuffel is appointed to the command of the German army of occupation in France.—Forty-seven French men-of-war have been disarmed, and 12,000 seamen dismissed.—To-morrow the formal transfer of the seat of the Italian Government from Florence to Rome takes place.—The Spanish Ministry has resigned. Marshal Serrano has been in consultation with the King.—The Emperor and Empress of Brazil have arrived in London.

The Hon. Mr. Vallandigham was engaged, it appears, as counsel for the defence of a man named M'Gehan, who was charged with murder by shooting. The murdered man had been killed by a shot in the abdomen, and the defence set up a theory that the occurrence was accidental, and that the shot had been discharged from the man's own revolver as he was drawing it out of his pocket. Mr. Vallandigham's colleague in the defence, Lieutenant-Governor M'Burney, expressed some doubt, when they were alone at Lebanon, as to the acceptance of this theory, whereupon the deceased said, "I'll show you in a minute." There were two pistols on the table, one of them unloaded. Mr. Vallandigham put one of these weapons into his pocket, and withdrew it hastily, with the muzzle turned towards his body. At that exact moment one of the chambers was discharged, the trigger having caught in Mr. Vallandigham's clothing, and he fell to the ground. The unfortunate advocate had demonstrated the reasonableness of his theory, but at the cost of his life; for the pistol which he had taken up was the loaded one, and the ball caused his death in a few hours.

On June 21 a ship arrived in the docks from Shanghai with 5,000 chests of spurious tea.

"The Sinner's Friend," by Mr. Hall, of Maidstone, father of Rev. Newman Hall, has just reached its 413th edition, or 1,850,000 copies.

—*Daily Telegraph.* "Yes! the children of this generation will travel to India in a fortnight, on their way flying past the cradle of human history—Chaldæa, Mesopotamia, the 'Central Asian Mystery' itself. There will be, we dare to predict it, stations on the site of Paradise, refreshment-rooms in the Garden of Eden, and the Daughters of Eve will travel by express train over the spots where their Mother's curiosity cost them and us so much. Between the two rivers, the Arabs show a spot which they say is always green, and always grows wonderful fruit and crops. It is, they pretend, the original Paradise, and it will in-

fallibly get into 'Murray' and 'Bradshaw.' Thus excursions thither and to Nineveh will be arranged by Mr. Cook, while Sindbad's cities of Bagdad and Bassorah will become as familiar as Margate and Ramsgate. We shall journey to Bombay by train, with a slight interruption at the Golden Horn, perhaps, and a little aquatic variation after Bassorah or Bunder-Abbas: and that same new road will give us a new lease of our Eastern Empire."

We recommend the editor not to wait for the line, if he intends visiting India.

—Sixty thousand masons are now repairing the damage done during the rule of the Commune. —The health of Paris has been much improved by the cleansing and disinfection of the sewers by phenic acid and chloride of lime.

—*Naples, June* 29: King Victor Emmanuel arrived here to-day. The inhabitants gave him a most enthusiastic and brilliant reception; flowers were strewn along the route, the cheering was immense, and all the houses were hung with flags.

—The following is an account of a conversation with one of the leaders of the Commune:

Correspondent—Do you believe in God?

Bergeret—No.

Cor.—Why?

Bergeret—Because it is not republican. Because, if there were a God, he would be a tyrant. I fight God in the universe as I did the empire in France. It is the one-man power, the *pouvoir personel* of Napoleon III. If there were such a place as heaven, and I went there and found a God, I would immediately commence throwing up barricades. I would hoist the red flag. I would rebel. It is contrary to justice, it is contrary to reason, it is contrary to right that one should govern the many—that there should be a God.

Cor.—What do you substitute for God?

Bergeret—Universal harmony.

Cor.—What do you mean by that?

Bergeret—The union of everything that exists in one harmonious whole. Man, animals, flowers, plants, trees, stars, planets—everything.

Cor.—Otherwise the universe itself.

Bergeret—Yes.

—*New York Observer:* "The Dock Commissioners of this city have finally settled upon a plan which, if carried out as proposed will add greatly to the neatness of our docks and the convenience of travel. The whole of the wharf front of 28 miles is to be built up with piers not less than 60, and generally 100 feet wide, covered with a shed one story high. A broad river street, from 150 to 250 feet wide, will extend the whole length of the wharf front, the street being separated from the pier at the water line by a strong wall of masonry. The piers are to be much longer than at present, thereby increasing the wharf line nearly ten miles. Of course such a plan will require several years for its execution."

—*Madras Mail*: "We regret to learn that the Rev. S. P. Royston, M.A., Secretary in Madras of the Corresponding Committee of the Church Missionary Society, is compelled by serious ill-health to return to England. He will be succeeded by the Rev. J. Barton, M.A., now one of the Secretaries in London of the Society, and late Principal of the Cathedral Mission College (C. M. S.) at Calcutta. Until the new Secretary's arrival, the Rev. David Fenn, M.A., of the Madras District Mission, will officiate as Secretary."

FRIDAY, JULY 21.

—A journal entitled *Indian Abuses* is about to appear in Lahore.

—The Gujarati papers of yesterday contain the following announcement:—"I, the undersigned, give notice that I, with ceremonies, re-embraced the Zoroastrian religion on the 19th of July 1871, and relinquished Christianity, by my own free will and faith.—Dadabhai Rustomjee, Mucadum."

Who is Dadabhai Rustomjee, and who baptized him, and when?

—Deaths last week, 299.

—Inquests were held on Wednesday on two Hindoos and a Mahomedan, all of whom committed suicide. Another Hindoo tried to kill himself and failed. He is to be tried for it at the next Sessions.

—*Spectator:* "Dr. Dollinger has issued a protest against the decision of the Church on Papal Infallibility, said to be signed by thirty-one names, defying the authority of the Church, inviting what seems to be practically a new reformation, and saying that the signataries 'reject the menaces of the Bishops as unjustified, their compulsory measures as invalid.' It is believed that Dr. Dollinger will no longer abstain from celebrating mass, as he has hitherto done in deference to ecclesiastical authority, but that he will take up his *role* openly as an opponent of the Pope. The Munich correspondents seem to expect that the King will support Dr. Dollinger by going to hear him say mass in the Royal chapel, and that, in point of fact, a Bavarian schism favoured by the King will soon be a *fait accompli*."

The same: "The creed of the International Society is in every respect and avowedly one of fiery revolution. It has avowed itself in more than one public document decisively atheistic,—as when in July, 1869, the section of the Alliance of Socialistic Democracy at Geneva, declared International by the General Council of London, published that 'the Alliance declares itself Atheist; it desires the abolition of religions, the substitution of science for faith, of human justice for divine justice, and the abolition of marriage so far as it is a political, religious, legal, and civil institution' It has also declared for the absolute equality of the two sexes, and the abolition of the right of inheritance 'in order that in future every one's enjoyment may be equal to his production, and that conformably to the decision taken by the first working-men's Council at Brussels, the land and the instruments of labour, as well as all other capital, by becoming the collective property of the whole society, may be utilized only by the working-men, that is to say, by the agricultural and industrial associations.'"

In June 1870 the General Council of this Society, said: "If Landlordism and Capitalism have, then, their principal seat in this country, on the other hand the natural conditions of their destruction are there nearer maturity. The General Council being placed in the fortunate position of having its hand on this great lever for a proletariat Revolution, *what folly, we might almost say, what a crime, to let it fall into purely English hands.* The English have every material condition necessary for the social revolution; what they have not is the generalizing spirit, and the revolutionary passion; only the General Council can supply it there."

—*Poona Observer:* "His Highness the Maharajah Scindia, of Gwalior, has distributed amongst the Brahmins, the sum of five thousand rupees, in sums of five rupees to each Brahmin, on His Highness visiting the temples of gods Nursooba, Tooleseebaug, and Balebaugh; to these temples he has presented the gods with five gold-mohurs each, and to the temple of Aliundee of god Ganoba fifteen gold-mohurs."

—*Times;* the Pope's Jubilee: "The aspect of the city was exactly that of any other day,—the shops open, the people quietly busy in their ordinary avocations; no person passing through the city could for a moment have supposed that any unusual, much less so unprecedented an event was being celebrated as that at St. Peter's yesterday. The National Guard was under arms both on Friday and yesterday, but in their quarters. There was no unusual parade of either military or police. On Friday evening a few companies of the Line, were, as if accidentally, going through some drill on the grass in front of St. John Lateran; that was all.

"Now, say the Liberals, 'that we have shown the foreign adherents of the Pope what a farce is his pretended imprisonment at the Vatican, and how entirely free in every way he is to do what he pleases in religious matters without molestation of any kind, let us, now the Jubilee is ended, show them to-day, before they return home, what is the unanimous feeling of the Romans on temporal matters by a general *imbandierata* of the city with the national colours.'

"The display of the national colours this morning throughout the city is, in fact, universal—scarcely a house anywhere that has not shown its flag. This unanimous expression of public opinion, combined with the utter abstention from any share in the Jubilee, must, one would think, convince the foreign adherents of the Papacy now in Rome how completely the separation of the temporal from the spiritual power is a *fait accompli*; how entirely the Romans are of one way of thinking on the subject; and how determined they are not to return under the temporal dominion of the Pope."

A HABIT OF FAITH.

First things are usually hard things. One is awkward at them. The fingers of the raw apprentice are all thumbs. The sailor boy who makes his first voyage, seems out of place everywhere, on deck, aloft, or in the forecastle. The child in its first steps does more falling than walking. A new beginner at any work has to keep his thoughts about him, or he easily forgets the thing to be done, or the way in which it is done. Moreover, he does it at all only in a very conscious state of mind, and by distinct acts of will. Did the reader ever learn to play upon the piano-forte? How about those early weeks and months of practice? What attention was needed to find the proper key on the finger board; then to strike it with precision; then to gain the faculty of using two hands at once, and of seeing simultaneously four parts of the musical score; then to acquire ease, rapidity, and grace of execution! How stiff the fingers were! How the wrist and arm ached! What a desperate purpose was required to produce the sounds! But, after a time, the eye and the hand fell into a habit of seeing everything at a glance, and of gliding over the keys by a kind of instinctive movement, which cost no effort. Then it was no longer a task to perform on the instrument.

The religious life has an analogy with this experience in natural things. Though it has faith as its distinctive exercise, and is not thrown upon mere self-exertion and natural law, but receives supernatural grace as its sustaining power, yet the faith has to be developed from a germ. "Lord, I believe, help thou my unbelief:" is a confession and prayer which every convert has occasion to offer. This is not because faith itself is difficult to understand, or hard to exercise as a single act. What can be more simple, even to a child's apprehension, than to trust to superior power, wisdom, knowledge and love? That is almost the whole life of childhood. To trust God ought surely to be far easier than to trust man. Certainly we can have no difficulty in understanding what it is to have faith in God. And when we think of our weakness, ignorance and sin, and of the divine offer to forgive, enlighten, purify, and strengthen us, for Christ's sake, if we yield ourselves fully to Him, expecting Him to be true to his promise, it ought not to be at all hard thus to rely upon Him.

But the trouble arises from this: we have not been accustomed to live by faith. That is an entirely new state of mind. Faith sees only God, and we have been wont, in our life of sin, to see everything but God. We ruled Him out of our minds, of set purpose, till we came no longer to think of Him; no, not to associate Him with things which would seem almost necessarily to suggest Him. We put self in His place: acted from self and for self; carried self in thought, pleased self in desire, relied on self in effort. What a revolution it was in the soul, to deny self, to crucify self, to renounce self as either aim or source of power. What a novel act to look away to God, to feel shut up entirely to Him, to put the soul in the simply receptive relation, to depend upon Him for pardon of past sin, for purification of heart, for each moment's wisdom, and efficiency, and victory. Unless we have unusually clear and consistent instruction at this point, we shall make a mixed affair of it, and trust God a little, now and then, here and there, and forget to trust him for all things, at all times. Thus we easily slip out of the new mode of living by trusting, and fall back upon our wills and resolutions. Thereby, stripped of power, we yield to temptation, come under a sense of condemnation, and find a war between conscience and desire, in which our poor craven will takes now the one and then the other side without gaining any deliverance. And so a long period may elapse without escape from this bondage: and all from a lack of faith.

What is needed is, to come into such a clear conviction of the truth that the soul lives, spiritually, only by faith, that the thoughts shall be exercised chiefly in keeping God before the mind as its all in all. This, which requires, at first, from its being an unaccustomed attitude of the soul, a distinct and conscious effort of mind, develops ere long into a delightful mental habit. The Christian comes to associate God with everything, to see God in everything, to rely on God for everything. His thoughts are thus turned into virtual prayers, even when no words of petition are on his lips. He is ever in the expectant, trustful attitude.

It is much as if one had suddenly injured a limb, or suffered a paralysis of it, so as to be actually incapable of walking without a crutch, or the arm of a friend. But one not in the habit of such dependence would need at first to think of it all the time, and would easily forget to lean, and thus would meet with many a fall. Yet in a little

time he would acquire the habit, and would then lean upon his support without conscious thought about it as a matter of course. Our deepest purposes invariably assume this permanent and almost unconscious form. Faith may do so, and, as piety ripens, the soul carries, deep down below all its passing and surface exercises, a calm, steady, perpetual trust in God. This is what we mean by the habit of faith.

The growth of this is the growth of sanctification; for in proportion as the Christian fully trusts his Saviour is he filled with love and kept from the power of Satan, as John teaches, when he says: "Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world." "And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."—*The Advance.*

RELIGION UNDER THE COMMUNE.

By M. Pastor Bersier.*

What may be called the religious aspect of the present movement is, in my judgment, of the first importance. I believe, in fact, that after all, the religious question is the central one; that in it lies the true problem of the destiny of nations. It is not only my Christian faith which produces in me this conviction; that conviction is also the result of all my historical studies. Take Rome, the Indies, Arabia, Spain, the United States, or Prussia—everywhere you will see the condition of a people determined by its religious belief. I know well that the fatalist school put the question otherwise; according to these men it is the races which make the religions; in my view it is the religions which elevate or degrade the races. You will, however, not expect that I shall enter here upon this controversy. I confine myself to the obvious fact that the religious question is of supreme importance for all who are not superficial in their views of history. All the world now speaks, and with reason, of the humiliation of the Latin race. A century ago Montesquieu predicted this; according to him it was the Reformation which would more and more assume the empire of the world. You know whether the actual events have or have not justified this prediction. France owes its ruin to the same causes which have produced that of Italy, of Spain, of Mexico, and of the South American republics. What does the Roman Catholic Church say on this head? She affirms that it is the revolutionary spirit which ruins us. Now is not that Church the deadly enemy of revolution? Has she not shown this from the outset, condemning revolution in Calvin and in Luther? Has she not recently repudiated all its principles by the mouth of Pius the Ninth? This is certain; but it is equally certain that revolution, like the crater of a volcano, is ever ready to burst forth in the countries subject to Ultramontanism. This apparent contradiction is easily explained. There are, amongst the principles of revolution, some that are legitimate, indispensable, immortal, as that of national sovereignty, including all those liberties which M. Thiers called "necessary," and which England and the United States had won for themselves long before 1789. In repudiating these—in confounding them with Jacobinical or Socialistic doctrines—the Church leagues against herself all liberal aspirations, and all the elements of violence of that which had been a stream, she makes a torrent; she creates that very state of uneasiness and insecurity which she deplores; she is responsible for that revolution which she anathematises. In this way, men who are at once religious and liberal are placed, in France, in a most cruel position; this it is that we feel so painfully now. We condemn with as much energy as any one the treason which Paris has consummated against universal suffrage—and you know what we think of the Commune: but, at the same time, it is impossible for us, if we would be just, not to assign the responsibility of these events to their true authors; and, amongst those, Veuillot holds a place quite as important as Delescluze and Felix Pyat. The present insurrection has a decidedly irreligious character. Nevertheless we must note distinctions. There are the *doctrinaires* of the party; these have their theology, that of human right as opposed to divine right. For such God exists no longer, since there ought not to be any power descending from on high. The republic is a fact superior to universal suffrage; atheism, boldly affirmed in every domain, becomes the safeguard of all liberties. This is what is proclaimed by the apostles of the "independent morality;" this is the principle in the name of which Citizen Courbet intends to regenerate the arts.

The mass of the people do not comprehend these theories. Their aversion to the clergy is rather instinctive. They know that the priesthood teaches principles antagonistic to all the liberties which they themselves demand; they specially dislike their political intrigues. They beheld them in 1848 bless the trees of liberty and flatter those popular movements whence they hoped to derive advantage, and then espouse all the *reactions*, sanction and bless all the *coups d'états*, and offer their *Te Deum* for every restoration! In 1848, at the Club of the Abbé Chantôme, I heard a man speaking in favour of the Church. He said: "Citizens, what did you see in February? The people everywhere planting trees of liberty, and the priests coming to bless them." "That is not the way to make them grow!" cried a native of Auvergne, at the bottom of the hall. And was he not right? I render full justice to the personal qualities, to the talent, to the piety, of many of the French clergy; several of the religious orders display admirable devotedness; and, for my part, I firmly believe that it is owing to their efforts of every kind that the misery of Paris has never attained the fearful proportions, and the almost savage character, which strike an observer in the populous quarters of London and of Manchester. But this is not enough. Man does not live by bread alone. Now the French clergy are incapable of giving to the people that intellectual and moral nourishment of which they have such imperative need. Suppose you enter a communal school kept by the Sisters or the Brethren of Christian Doctrine; certain branches of education—such, for example, as drawing, arithmetic, or needlework—are there taught in a superior manner; but run over the books of history, look at the images of saints hanging on the walls, take account of the instruction by which it is sought to train men and women of the present century, and you will comprehend what an abyss there is between the Church and modern democratic society. This is so true, that when the orators of the party wish to hold up to the people models of great Christian and liberal statesmen, they can only name such as Washington, Wilberforce, and Lincoln.

I believe that between actual Catholicism and the working masses of the large cities, the divorce is absolute and irremediable. It is therefore natural that the people should demand an elementary education entirely under the control of the laity. On this point, Messieurs Mottu and Clémenceau were, for once, right; their wrong consisted in effecting by an act of authority what ought to have been the result of a law freely voted, and regulating the transition state. The religious liberty of the family remains otherwise intact, and there is nothing to hinder the formation, wherever practicable, of free schools of a denominational character. Are these populations, then, hostile to every kind of religious instruction? Certainly not, and there are seasons when one feels, on the contrary, that they would be peculiarly accessible to it. Even now, in the midst of this conflict, when one finds an opportunity to speak to them a serious word, one is listened to and respected, but it is needful that they should feel the thrill of personal conviction. In the ambulances of the Federals, I have often seen witness borne to the Gospel; in the cemeteries, at the interment of many, in the presence of the red flag, I have seen them moved whist listening to the frank and firm proclamation of the Christian hope; this has happened several times, and never yet have I detected a mocking smile. Of course, the cannon balls striking the earth within a few paces would suffice to make men serious; and they also, doubtless, felt that he who spoke to them loved them. Generally speaking, Protestantism is still respected amongst our people. I do not speak of the chiefs of the Socialist schools, who see in it only a bastard Catholicism; I speak of the masses; they have a kind of sympathy for it! But let no one be deceived, that sympathy does not amount to adhesion. What they like in Protestantism is its liberal, emancipating aspect; they understand nothing of its serious character, of the intimate and personal religion of which conscience is the seat, of an authority freely and willingly recognised. What do I say? From their Socialistic tendencies, which sacrifice the individual to the community, which justify everything by reasons of State, they are more Roman Catholic than Protestant. Who was St. Just? A renegade inquisitor.

Moreover, the influence of Protestantism amongst our people has been hitherto scarcely perceptible. I do not speak of internal, individual influences, of which God alone is the judge. I speak of external effects—effects outwardly appreciable. Protestantism, nevertheless, has worked much—no one can tell with what intelligence, ardour, and devotedness it has laboured in the obscure faubourgs of St. Antoine and the Temple, of La Villette, and of the Mouffetard. How many touching instances of these could I narrate! And, apart from directly religious effort, we must not forget that it is Protestantism which has founded at Paris the *crèches* (nurseries), the mutual benefit societies, the savings banks and the classes for mutual instruction. Is this, then, a time to be discouraged? God forbid! In this hour of darkness and of sorrow, in the midst of such wide-spread ruin, we should, on the contrary, find our special refuge in faith and in hope.

* Translated for *Evangelical Christendom* from a letter in the *Journal de Genève.*

Miscellany.

—Alluding to the offensive ill-taste of funeral displays, the *N. Y. Tribune* pertinently asks: "Will ministers, friends and undertakers never learn that great grief dreads display, and that it is when he is with his dead, that the man who truly mourns, most wishes for silence, solitude and simplicity?"—And on the same point the *Churchman* says that funeral folly among the poor is a serious evil, entailing debt, suffering, and needless privation in many a case, which a pastor knows, and exhorts the rich who know how utterly useless it is, to resist the vulgar show of the undertaker, and insist on simplicity, till it becomes the fashion.

—The following extracts are from the "Life and Labours of Duncan Matheson":—

"Having been brought clearly to see the standing of the believer in Christ, he quickly attained a well-grounded assurance of salvation. He had given diligence to make his calling and election sure; but he had sought assurance in vain because he had sought it mainly by searching himself. This priceless jewel he found, where all good is to be found, at the foot of the cross. Henceforth, although he did not cease to work out his salvation with fear and trembling, he could always say, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day.' This happy confidence in the Lord fitted him for the work of an evangelist, and sustained him amidst many labours and trials. The joy of the Lord was his strength." Page 46.

"In the course of his reading, he stumbled on the writings of Huntington, and for a season was led away into the dreary wilderness of hyper-Calvinism, where some poor souls seem destined to wander all their days, perhaps as a punishment for their hair-splitting or their spiritual pride. For a time he was bound in the strait-jacket of this form of fatalism. He dared not speak to every one of the love of God, lest he should give encouragement to one who was not elect. After a while he discovered his error, and was led to see that to close the door of the universal call of the Gospel is to close the door of salvation against the elect themselves, since the only warrant to believe is simply the general invitations addressed to sinners of mankind. He noticed that these ultra-Calvinists are generally unpractical, and much given to preaching in their prayers." Page 47.

"In the autumn of the same year open-air meetings were held in the Barrack Park in this town. On the second day several of the ministers and others, fearing lest there should be no blessing, retired, on the suggestion of Matheson, in great heaviness of spirit to pray. Kneeling on the grass, we continued in intercession for nearly two hours. It was one of those seasons of agonizing prayer which seem ever to precede a remarkable display of Divine grace. It was the slumbering spouse arousing herself with painful effort at the call of her Lord; the laborious undoing of the bars of the everlasting gates to let the King of glory in. By the end of the praying the darkened sky began to pour down torrents of rain, and the mass of the people, with most of the speakers, were dispersed.

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The voice of Duncan Matheson was heard calling aloud, 'Perhaps God is trying us by the rain; let us wait a little.' Gideon's three hundred remained, and continued in prayer and praise. Mr. Campbell (Aberdeen), whose labours were so signally owned amongst us at that time, together with his friend our evangelist, and another, leading the services amidst descending torrents. Just as the sun was beginning to shine out again and the rain was ceasing, an extraordinary sense of the Divine Presence fell upon the whole assembly. Suddenly the Christians were filled with great joy. Simultaneously many of the anxious found the Lord, and began to break forth in songs of praise. Every one began to speak to his neighbour of the Saviour he was seeking or the Saviour he had found. On passing through the whole company, we did not find one who was not either rejoicing in Christ or seeking Him with intense earnestness. The cloud of glory rested there for a season; and no visible signs or miraculous gifts could have added to the blessed consciousness and most veritable certainty of the immediate presence and gracious working of God. Till memory fails or the more 'excellent glory' of the unveiled face of Immanuel obliterates the remembrance of faith's brightest visions on earth, it is impossible for us to forget the awful nearness of God at that time, the overpowering sense of blended majesty, love, and holiness, the solemn gladness, and the soft, pure radiance of a Redeemer's face that chased the dark shadows of doubt and sin away from many a soul. 'We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth; . . . and of his fulness have all we received and grace for grace.' Many of the believers, if not all, were then sealed anew, and they began henceforth to testify to the grace of God with great freedom and boldness. Some Christians who had never known assurance were then ushered into the full light of the gospel; their bonds were loosed, and they entered into the liberty of the sons of God. Many sought and found the Lord upon the spot. The door of salvation then seemed to be peculiarly near, easy of entrance, and inviting. Whilst you were praying with an inquirer, he would break out, 'Oh, I have found Him!' or 'I see! I see!' And then followed the new song. Often, as we sung the opening verses of the fortieth Psalm, the light broke in upon the distressed soul, and peace followed.'"

"Usually evangelists go to places to which they have been invited by one or more living souls. Their work is to 'preach the Gospel.' With all my heart I protest against what I have known—men received with all the warmth of simplicity, and quietly leading unsuspecting ones away to their peculiar views, leaving afterwards a leaven of division injurious in its results. Let men be honest. They have a fair field, and the sacred rights of conscience no man has a right to invade. I have preached in many lands, and in this dear land of ours I have proclaimed salvation in its crowded cities, lowly hamlets, by the side of its wimpling burnies, and on its mountain-sides, and no one dare charge me with making one proselyte to my views, or spending my time on aught else but the one theme."

"Straightforwardness and sterling honesty were among his leading characteristics. Everything cowardly and crooked his soul hated. He was the enemy of every sham. In this he was a representative man; for it may be said with truth that he represented *downrightness in character and reality in religion.* Truly did he say on his deathbed, 'Reality is the great thing: I have always sought reality.' Himself sound in the faith, he hated *dead* orthodoxy with a perfect hatred. The 'living dog' of an earnest though faulty revivalism was in his opinion better than the 'dead lion' of a heartless orthodoxy. Truth no doubt is truth; but the letter killeth: it is the Spirit that giveth life. Water is water; but better surely is a cupful from the living well than a pitcherful from the stagnant pond. Dead orthodoxy is but the maker of decent graveclothes for dead souls. At best the teacher of lifeless doctrine is but the master tailor of pharisaism. Some men worship the truth of God instead of the God of truth. Dead orthodoxy is the worship of truth, and is the most subtle of all kinds of idolatry. 'All truth is precious,' they say. Yea; and so is life; but there is a difference between the life of a man and the life of a dog. All money is valuable; but who does not see the difference between a penny and a pound? Our evangelist was grieved to see men splitting hairs while souls were perishing. Are the disciples nodding and sleeping while the cause of Christ is bleeding at every pore? Are men piously wagging their heads because the Lord's work is nailed to a cross? Alas! it is even so.

"In his love of reality he was blind to the mere accidentals of life, such as names, titles, riches, purple and fine linen. In this respect he was colour blind; he saw the man, and only the man, never the toggery of the man. Many men see everything in the world except the souls of men: he saw souls, and nothing but souls. He could see grace shining through poverty, wrinkles, and dotage. A poor old Christian woman, who would have been contemptible in a poorhouse, was to him 'a daughter of the King,' a princess of the true blood royal, and an object of supreme interest and regard."

—"Many of the clergy to-day need more gymnastics, more fresh air, more nutritious food," says an American paper, and an English one echoes it. Many in this country neglect exercise too much, and fancy that they get it when only their horse gets it.

—The circular addressed by the Pekin Government to the foreign legations a few months ago, was merely tentative and has been virtually withdrawn.

—On occasion of the reunion of the two great Presbyterian bodies in America, two years ago, it was resolved that there should be, as a thank-offering, a Memorial Fund of five millions of dollars (a million sterling.) More than 7½ millions of dollars has actually been raised.

—Rev. John Fraser, Bagdad, in the *Missionary News*:—"The Shah came and returned to his own country. Is not the following the earnest of an answer to prayer for the entrance of light amongst his people? Mirza Muhammed Zaman, a Persian doctor from Ispahan, wrote out in Arabic a clear profession of faith in Christ, and was baptized in the Lord's name here on the 22nd of January. On the 12th of February he was led to make a first attempt at heralding Christ to the Pilgrims. Now the visitation of the *Kerbela*, quite unlike the pilgrimage to Mecca, is carried on throughout the whole year, so that many Persians are continually passing to and fro. This brother is also much attracted by the English hymns which have been translated into Arabic. He learns English, and aims at similar translations into Persian. He has much to learn.—On the 22nd of January a Mosle[illegible] from Bagdad was baptized at Sook-el-Ghurb, o[illegible] Mount Lebanon. Pray for us."

TELEGRAPHIC NEWS.

London, 15th: The Elections of Communal Councillors for Alsace and Lorraine have been fixed to take place on the 29th and 30th instant.—Debates in the House of Lords on the Army Bill continue. The Duke of Cambridge said that selection was better than purchase, provided that the flow of promotion went on unimpeded. Lord Lawrence stated that his Indian experience induced him to believe that the system of selection introduced a better class of officers. Earls Russell and Carnarvon opposed, and the Earl of Derby supported the Bill.—The Indian Committee adjourns next week.

18th: The Army Bill has been rejected in the House of Lords by 155 votes against 130.—The Czar has telegraphed in flattering terms to the Prince Royal of Saxony conferring upon him the title of Marshal.—The mails from Bombay, of the 20th ultimo, were delivered in London on the 15th instant.

20th:—The report of the Select Committee on Indian Finance suggests the re-appointment of a committee during the next Parliamentary Session, and recommends also the suspension of extending the Permanent Settlements in India.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 18th:

For Brindisi.—Mr. J. H. Master; Mr. John McLeod Campbell; Mr. A. P. Young; Mr. R. Boteler; Mr. John Roux; Mr. Henry Vinay; Mr. Irvine, and Mr. Henslowe.

For Southampton.—Mrs. Mackenzie and ayah; Captain and Mrs Bradshaw; Colonel and Mr. Tedlie; Mr. Congdon; Mr. R. Smith; Mr. E. Pike; Ensign McDonald; Ensign W. H. Smith; Mr. and Mrs. A. Estill; Ensign R. P. Gulliver; Lieutenant R. N. Anley; Mr. and Mrs. Fitzsimon; Dr. Waylin; Mr. J. Quirk; Captain and Mrs. Carr and 3 children; Mr. Henry Pemberton.

For Suez.—The Rev. W. Ellington.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan*, 19th:

From Southampton.—Lieut. H. R. Hope; Rev. A. G. Cane; Mr. and Mrs. Robinson; two Misses Robinson; Master Robinson; Mrs. Thompson and infant; Mrs. Tomlinson; Mr. J. Lovelock; Mr. and Mrs. Strachan; Mr. E. Beynon; Mr. W. Maule.

From Brindisi.—Lieut. W. G. Ross; Capt. Trevor, Major Reid; Mr. and Mrs. Inglis; Mr. A. King.

From Gibraltar.—Mr. and Mrs. J. L. Felner.

From Suez.—Mr. Dance; Mr. J. Winkworth.

DOMESTIC OCCURRENCES.

MARRIAGE.

PEARSON—LINN—July 19th, at St. Andrew's Church, Bombay, by the Rev. John Paton, T. W. Pearson, Esq., C.E., of Akola, to Miss Elizabeth Carstairs Linn, of Mahim, Bombay.

DEATH.

CLARKE—July 14th, at Belgaum, Mabel, the infant daughter of Captain R. T. Clarke, Bombay Staff Corps.

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